

THE NAUTILUS.

Devoted to the Art and Science of Self-Expression.

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as second class matter.

Build thee more stately temples, oh, my soul,
As the swift seasons roll. Leave thy low vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free; leaving thine out-grown shell
By life's unresting sea.—Holmes' "The Nautilus."

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No. 3.

THE TORTOISE AND THE HARE.

"Are we dwelling in the silence?" asked the Tortoise of the Hare,
As they rested 'neath an isolated bush.
The Hare, who sat in deepest thought, then slowly
turned his head,
And said to him in far-off accents,—*"Hush."*

For this wise Lepus Timidus had, a few short
hours ago,
Perused a paper interesting indeed,
Wherein New Thought ideas were dwelt upon at
length;
And to the Tortoise he these thoughts did read.

"Do you yet feel the vibrations?" asked the Tortoise of the Hare.
But the Hare just gave a disapproving groan;
"Oh, well!" exclaimed the Tortoise, "I will leave
you here in peace,
And I think I'll find a silence of mine own!"

So he left the Hare, still musing, heedless of his
parting words,
Conjuring only vibratory thought;
Regardless of surroundings, unheeding nearby
sounds,—
'Twas the light of new ideas that he sought.

And the slighted Tortoise wandered on for many,
many miles,
And, though weary, rested not upon his way,
But slowly kept progressing, regardless of the
night,
And thinking only of the coming day.

"No,—no, I am not weary!" said the Tortoise,
with a smile.
"I'm feeling just as spry as spry can be.
Why! I could travel twice as far,—and faster, if
I tried!"
And he laughed aloud in self-shared ecstasy.

"And I am not offended," said the Tortoise, self-
convinced,
"At the conduct of my dear old friend, the
Hare;
Why, he's instilled ideas that I never might have
heard,—
Ideas that will banish tears and care."

So our modest little Tortoise slowly went upon his
way,
Toward the dancing, joyous, boisterous old sea,
And there he rested on a stone, and gazed upon
the blue,
And thought,—*"Ah! All this silence is for
me!"*

And he rested long; contented; caring not for
moments past.
"Well, I feel a *something* lacking!" Thinking
thus,
He spied an object lying on the sands beneath his
gaze.
"Ho! Found at last!" he cried, *"A 'Nautilus!'"*
—Catherine A. Cronin.

FACTORS OF SUCCESS.

Real and continued success is a mathematical
result which any man or woman may obtain if he
or she is willing to work carefully enough and long
enough. When a man adds six and six together
he is dead sure of twelve as the result—if he
makes no mistake. He is sure of the same result
if he multiplies four by three, or two by six. But
if he gets careless and puts down any old figures
he happens to think of he fails to get twelve as
a result. If he puts down $5 \times 4 = 12$ he may fool
himself for a moment or an hour, he may fool a
few babies for an hour or a day, but he does not
fool the teacher, who ruthlessly wipes his slate
clean of both factors and result, and bids him try
again.

There is another thing I want you to notice
about the man who does not attain his result with
the right factors—the man who puts down
 $5 \times 4 = 12$. Why did he put down 5×4 instead of

3×4 ? He did it because he had not learned from
experience that 5 "doesn't go in" 12 at all—be-
cause he did not know the factors of 12. He had
to guess at them. Consequently he felt doubt and
uncertainty all the time he was parading his little
 $5 \times 4 = 12$ for the benefit of the innocents. He was
not happy, even though some of the innocents
gushed admiringly over his smartness. Inside him
there was the tension and trembling of fear that
after all his problem was not correct and would
not stand the test of time and the teacher. He
had only guessed at it, instead of proving his
problem until he understood just how each factor
would affect the result.

Of course he would have had the same fear if
he had happened to stumble on the correct factors.
Only by knowing the factors and their relations
to each other, by actual demonstration, could he
have the sweet peace of certainty as to result.

I remember my first experience with the multi-
plication table—and a teacher who must have
thought (if she thought at all) that she was train-
ing parrots. I had learned, of course, to add.
Then suddenly I was to learn the $2 \times 1 = 2$ table by
heart. I did, but I kept trembling inside for fear
my memory would fail me and I'd state the wrong
"answer." Then one day it dawned on me that
the whole thing was simply addition. I set down
2 twice and, behold, 4. I set it down three times
and added, and there was 6—just as the table
gave it. I went through table after table in this
way until I understood multiplication. Then it
was all easy, and there was no more quivering and
tension inside of me. And somehow I quit caring
what the other children said about my written
tables—I knew whether I was right or not, and
their remarks failed to affect me either to de-
pression or elation.

Life is a still-hunt for the factors of success.
If we use the wrong factors the Great Teacher,
Experience, wipes out our work and we have to
do it all over again. This process is repeated
until our wits are sharpened enough to find the
right factors. Then success abides with us.

But what would you think of a man who went
to a healer and asked her to "speak the Word"
for 5×4 to equal 12? You would think him rather
stupid, wouldn't you? And yet I receive just such
requests as that, almost daily.

There are factors which simply won't "go in"
success, any more than 5 will go in 12.

For instance, a man wrote me lately to "treat"
him to hold his position and draw a higher salary.
He is a man in government employ. He says a
charge has been "trumped up" against him by
"a woman of no character"—a false charge. But
he says he has been taking advantage of the
prestige given him by his government position to
sell private goods, upon which he has made lots
of money, and he fears this will tell against him.
He says he did not neglect or injure his govern-
ment work to do this, and he has been careful to
attend faithfully to every detail; "but of course,"
he naively remarks, "it is really against the rules
to sell goods as I have done." He wants me to
"influence" the government to keep him and show
up the falseness of the charges of the "woman
of no character." In other words he wants govern-
ment officials hypnotized into believing that
 $5 \times 4 = 12$ —that he is all right, when he is not. Of
course 4 will go in 12—the woman's charges may
be utterly false; but there is the 5 that will not go
—he has been breaking a rule and hoping to keep
it quiet. The false charge only calls attention
to his problem and then all the inaccuracies show
up.

Now if this man has learned his lesson and this
is really the only wrong factor he has been putting
down he will probably be forgiven and get another
chance—with mighty sharp eyes watching for his
next slip. For this is really a splendidly kind
and forgiving old world, and a man who has
learned a lesson and really means to get his next
problem right in every detail, can always find
forgiveness and another opportunity.

But if this man's eyes waver when he talks—
if he is only trying to avoid consequences without
changing that 5-factor any more than he is obliged
to—then the chances are he will get fired forth-
with. After that he will go about explaining to
folks how he has been "injured" by a "woman
of no character," and dishonestly ousted from his
position by cold-blooded men who think of nobody
but themselves. Instead of correcting that 5 he
will try adding an unlucky 13 to his little problem
—he will tell folks it was the woman and the
hard-hearted officials who lost him his position,
when deep in his heart he knows it was the broken
rule that played hob with him.

When you see people going around with a de-
precatory air, telling how they have been injured
and defrauded of their "rights" by somebody or
other, you may set it right down in your little
book that they are simply engaging the public's
attention to keep it off their real shortcomings.
Somewhere there is a figure 5 where a 3 should
be, and they are making a big, black, unlucky 13
to keep your eyes off the 5. If you are a feel-er
and not a thinker you will probably shed tears
with him, and maybe loan him ten dollars or so.
As time passes and you see nothing more of your
ten dollars you may be able to open your eyes
and see that false 5-factor in his statement.

There are a lot of things in this world that
simply will not "go in" success. Disobedience to
the letter or spirit of an employer's regulations
is one of them. And every employer has a lot of
mental regulations, besides the expressed ones, by
which you must cheerfully abide if you are to
succeed with him. He is not wholly conscious of
all these little mental regulations himself, so how
can he put them down in black and white? But
if your attentive desire is turned toward pleasing
him you will feel his desires as opportunity offers.
You will please him and be successful.

Of course laziness, lack of promptitude, inat-
tention to details, lack of order, slovenly dress,
a glum or wooden expression, a slouchy, shuffling
gait, a mind not on your work, an eye on the
clock, a nose or tongue in other people's business,
inaccuracy of statement, or "sticky fingers,"—all
these are NOT factors which will go in success.
Neither will the sort of ridicule and criticism
some employees indulge in when the employer's
back is turned.

And it makes no difference who your employer
is. You may be your own employer, but still it
remains true that none of these things will "go
in" success. When we get down to the founda-
tions of things we find we are all employees of the
One Spirit which is running this universe. There
is no use trying to fool ourselves with the idea
that we have nobody to please but our own small,
personal selves.

In order to please ourselves, in order to realize
the success we want we have got to please the
Spirit that's over us all.

Consecration is the first requisite of success—
consecration to the Spirit of Truth as it speaks
to the individual.

It is not SAFE, nor wise, to do or THINK

that which you would blush to have proclaimed from the house-tops.

That which is absolutely true to the Spirit of Truth neither shuns nor seeks exposure. When I say $3 \times 4 = 12$ there is nothing to blush for. If I say $5 \times 4 = 12$ I want either to hide it, for fear I am wrong; or else I want to parade it for the approbation of those too ignorant to detect my fallacy.

"Blessed is he that doubteth not in that which he alloweth"—or doeth. When in doubt *don't do it*.

Wait until you are sure you will not regret; then go ahead to victory. Be still and the Spirit of Truth will teach you.

Do not drive ahead on some doubtful line and try to make it come out right by "affirming" that it will.

Here is a wail from a woman. She says she went into the canvassing business expecting to succeed, and she has been treated to succeed, and she has continually affirmed that she would. But she failed. She "just hates" to ring door bells and she despises to meet strangers and she would never have gone into such work except for the money there was in it. Is it any wonder there was no money in it for her? Hating one's work is another factor which simply will not "go in" success.

There must be a degree of love for the work, outside the money there is in it.

And this love for your business must be cherished and coaxed to grow, or your business success will not grow.

Dearie, when you get right down to the foundation of things there is but *one* Law of Success, and that is the same Law which governs all creation—the Law of Love. The man who loves every bit of his work will coin his very highest soul into it. He will make it such a beautiful and glorified thing that the world will run to see, and will pay for his work almost any price he can ask.

Success is a certainty to him who keeps in line with his own ideals and aptitudes.

ANENT FOOD REFORM.

In January number of *Adiramled* (East Orange, N. J.) there is a very interesting article by the editor, on "Uncooked Foods." There is in it much information of great value to the thinker on these lines. But if your thinker is built anything like mine you will draw some entirely different conclusions from the premises stated by *Adiramled*, who apparently believes in cooking everything under the sun before eating it.

She says, "The magic word of Alchemy is 'Cooked.'" Granted. But according to my observation and conclusions the Divine Alchemist needs no kitchen apparatus with which to transmute the elements of food into the vital fluid of life. He has already provided in every being the proper cooking facilities, where there is no danger of burning up the food. It takes heat to transmute grains, vegetables and fruits into vital fluids, but too much fire is worse than too little. The cook stove provides too much. The sun and the stomach provide heat at the right temperature for transmutation of food.

Adiramled says: "Man has by some process physically differentiated himself widely from all known species, and how has he done this? Surely not by eating any particular kind of food, but rather by the superior manner in which he has prepared that food."

Man has "differentiated himself" not by eating at all, but by using his ingenuity. His failures have done as much toward differentiating him as have his successes. And he has been exercising his ingenuity on all lines, food included. He has "sought out many inventions," some good, some indifferent, some bad; all serving their time and place and passing away as better things came to take their place.

Away back in the dark ages man took woman captive and shut her up in the kitchen, where she has been differentiating herself by inventing things to eat. Eve discovers and invents for the edification of Adam; but nothing she has yet invented

has manifested quite the differentiating power attributed to that original sun-cooked apple.

And yet—and yet — — It remained for Eve to differentiate man from the healthy animal state. Her concoctions—along with man's willingness to be tempted—have developed dyspepsias and fatty degenerations galore. Oh, yes, man has, with woman's aid, succeeded in differentiating himself.

We have done a lot of differentiating by inventing stoves and kitchens to do the work of the stomach, which, deprived of its office of transmuting apples into the stuff knowledge is made of, has grown weak and peevish.

But our inventiveness is leading us back to first principles. Nature's original coctions will differentiate us to a greater and finer extent than have woman's concoctions.

But don't be in a hurry. *Adiramled* got in a hurry. She plunged suddenly from the steeple-top of woman's concoctions to the level land of nature's coctions, and the jar rather shook her up. Now she calls nature's coctions "Naughty thing!"—for hurting her.

There is nothing like going up in a balloon when you want to see just how the land lies. We get too close to things and they assume in our estimation a larger importance than really belongs to them. We are too close to the cook stove, and doughnuts and mince pies such as mother used to make. The smack of them is still on our lips and visions of them still rise between us and nature's cooking.

Let us get away from present day customs and view life as a whole. Let us squint back down the road whence we came. Then it may be easier to turn again and sight ahead toward our destination. When we know where we are at and where we are going we shall have a more intelligent idea what to do about this eating matter.

Let us for the present drop all our notions about transmigration, re-incarnation, Darwinian evolution and the missing link and just suppose for the sake of the argument that we have all come on a long journey of exploration and invention and food-hunting, all the way up from a tiny speck of amoeba, through all the differentiations of the lower orders, and up to our present degree of intelligence;—and imagine that this is only a little breathing spell on the road, which stretches on and on through as yet undreamed of ages and styles of differentiation. From the time we were tiny specks of amoeba until we grew to be apes swinging from tree to tree, and even on beyond that when we were bronze savages and lived in tree tops or caves or huts, we ate anything that came handy; and we let the sun and our internal fires do all our cooking. When the grass dried up we stretched our necks until we could browse the tree tops. When we lived in the water and could not get food enough we flopped out onto the shore, cropped grass and grew lungs. Every time our food ran short we invented some new way of getting more.

And every time our internal economy adjusted itself to the new order, and we kept on differentiating and thriving. Whether we lived on jelly fish, grass, tree tops, nuts, roots, berries or each other we were always growing in inventiveness and power, and we were always strong and healthy. It made no difference whether we were male or female, we all hunted diligently for food, and invented divers ways of keeping ourselves from becoming food for some other hunter. And not one of us ever got too fat or too lean, or had pains in his insides. Not one of us ever failed to have a good appetite. It wasn't because we were particular about our food either, nor were we regular about meal times. Sometimes we carried a beautiful appetite until our ribs showed worse than *Adiramled's* ever did;—we couldn't seem to find anything but appetite. Then another time we would find a nice deer, lick it smooth all over, swallow it whole, feathers, horns and all, and take a comfortable little nap of six weeks or so whilst it digested. And we didn't have nightmare either. Very often we used to curl up in a hollow tree and sleep snug all winter with nothing at all to eat. Or we stored nuts in the fall and cracked 'em as we got hungry. But always we worked for what we ate, and we enjoyed

digesting it. And we kept right along differentiating.

Then we discovered how to make fires and our troubles began. We experimented. We were shut up in the house with nothing else much to do. For several thousand years we have been inventing new dishes to tempt the appetite and raise hob with our insides. And we have lost our appetites and our tempers as well as our old strength and agility.

When we were roaming the woods or swimming the streams we could eat anything or nothing and were always healthy. Why can't we now? Because it is over-cooked and we are stuffed. Nature, through the sun and the digestive apparatus, supplies all the cooking needed to transmute any food into vital fluid. Artificial cooking is done at such a high temperature as to kill the food—turn it to ash. Food specialists are glimpsing this truth and telling us to cook things very gently and save all the juices. A few years ago we boiled them furiously and threw away the juice. We used to raise our bread to a puff and bake quickly in a hot oven. Now we use no leavening and bake very slowly at low temperature—in imitation of the sun's way of cooking.

We have passed the limit of inventiveness applied to cooking, and are now coming back to nature's coction.

It took thousands of years for us to get away from nature; thousands of years in which we have overdone the stomach's rightful work on the cook-stove. Our stomachs have fairly atrophied from lack of use, whilst we have been adding to the stove, setting on new stew-pans and pouring in new condiments in the vain effort to wake that old appetite we had before civilization got us.

We used to have splendid appetites and digestions in those old days, and few dishes with which to satisfy them. Our inventiveness has given us a multitude of dishes and no appetite and less digestion. And the women are moaning and groaning over the burdens they have invented for themselves. "Oh, what shall I cook? I wish there was no such thing as cooking!"—comes the despairing wail from every kitchen.

All these wishes are swelling into a deep current of DESIRE which will sweep the race onward—not backward but onward, to a new paradise, and a new sun-cooked apple the eating of which shall give Life and not death. And cook-stoves, stew-pans and kitchen slavery shall be no more.

But not all in a minute, dearie. One cannot jump from dead food, boiled water and dyspepsia into fruit eating and perfect health. His stomach has grown too flabby and inactive to do its own work.

In India the people live on grains. When there is a drouth and the grain falls short poor India grows lean and haggard and her ribs appear, even though there are plenty of cattle there, which are kept sleek and fat even whilst the people starve. You see, India is habituated to grain as a food—her people prefer starvation to beef-eating.

The cells of the modern cooked-food cater refuse raw food as the East Indians refuse beef. When *Adiramled* ate raw fruits, grains and vegetables there was a famine in the land and the general distress scared her back to cooked foods. She made a sudden change and then did not give her system time to adjust itself to the new order. I am reminded of the Bible saying about the man who wavers not receiving what he is after.

I have had two or three experiences similar to *Adiramled's*. But I knew I was on the right track and I kept calmly going. After dropping meat from my diet (we did this quite suddenly) I grew as haggard as could be, and my heart was affected. I kept steadily on with the new diet, and with my breathing and other exercises, and in a few months my flesh was firmer, my eyes clearer and my tongue cleaner than they had been before since I was sixteen years old. And I felt stronger and better and could endure more.

Then six months or so ago I saw that vegetarianism is only leading up to a still simpler diet. I began to drop out most of the more complicated dishes and substitute fruit and nuts in their stead. I lived a week on nuts and fruits (principally fruits) alone. Again I looked haggard and felt

less strong. But after a time my system fell into line again and I felt better and stronger, and *looked* better than ever. I am still working gradually toward a raw fruit and nut and air diet, which my reason and intuition tell me is the best food for the Christ-race the world is evolving.

I could give you plenty of reasons for this belief, but if you cannot *catch* the reasons from the general trend of what I have said, no amount of argument would convince you. If you are *ready* for a truth a hint will suffice. If you are not ready better stick to your flesh-pots and cook-stoves. I am so serenely certain of the truth of what I am saying that I do not care whether anybody agrees with me or not. And I am so certain that you have all eternity ahead in which to come into line, that I am not disposed to hurry you up. I give you my experiences and conclusions because I like to, and you are welcome to see with me or not, as you can.

That we are in the midst of a great food *re-form* no observing person will deny. The whole world is engaged in thinking out the problem. But the trend of it all is toward raw fruits and nuts and finally AIR. It will take time to prove this; it will take still longer time to convince the world that it *wants* nothing more, and can have nothing more tasty than sun-cooked fruits and nuts; but *the time is already upon us*. As our digestive apparatus has adjusted itself—almost—to the whole gamut from sun-cooked foods to fiercely boiled and sizzled ones, so it will run the higher octave from artificially-cooked food upward again to natural foods.

In this time of change there are just two dangers to the individual:—that he will mentally *resist* the change and meet the fate of all who try with their puny selves to block the wheels of progress; or that he will rush headlong into radical changes, only to be routed by the first set of feelings that bob up in his way.

Remember Lot's wife. When you know which way you want to go, be sure you keep facing that way.

Remember the tale of the hare and the tortoise, and don't be caught napping.

—“Friends, if we haven't time to live happily and generously now, when will we have time? There is no time but NOW, and if you don't do that thing you have in mind now you will probably never do it. Learn to live right NOW. Relax NOW. Do that kind act NOW. Enjoy the comforts of home NOW. If you haven't got a home get one NOW. Get the pleasure out of your money NOW. Go and see your friends NOW. Love and enjoy and live NOW. This is one of the best resolutions you can put into practice this new year. Are you timid in character? Then let your second resolution be to cultivate courage and self-confidence. The world generally accepts a man at his own estimate. Give the impression that you are afraid and you will be held down and imposed upon and literally hounded to death. Let me illustrate: The other day I saw a dog passing a cat on the street and to all appearances there was no promise of a misunderstanding between them. The cat looked him straight in the eye as he came very close and the dog returned her confident glance and passed on. Then the cat, seeing a good chance for escape, bolted across the street, but the dog saw her running and followed in hot haste. It was cat and dog for some yards. Suddenly the cat stopped, turned, humped herself and with a touch-me-if-you-dare look in her eyes, defied his doggerlytype to come on. The dog stopped, caught his breath, blinked a few times, turned up his nose and walked off. As long as the cat was afraid and RAN, the dog CHASED her, but the moment she asserted her rights, the dog respected her. We see this very thing exemplified in men about us every day. They are full of timidity, self-depreciation, fear, hesitation—the greatest elements in failure. Get a tight grip on yourself and dare to do something. Stand by yourself and say, I AM and I WILL. A general said to a soldier, ‘Will you hold the fort?’ He answered, ‘I will try, sir.’ Again he asked, ‘Will you hold the fort?’ The reply came, ‘I will, or die in the attempt, sir.’ A third time he was asked, ‘Will you hold the fort?’ The answer came boldly, ‘I WILL, sir.’ And the fort was held. Learn to be fearless this new year. Be yourself. Have faith in your own judgment and power. Do the very thing you fear to do, and watch fear shrink into the trembling shadows. Realize your own and your own will not be long in coming to you. So may you prosper during this new year of opportunities. What opportunities there are just now for young men. This is a young man's country

and a young man's age. The demand for youth and ability has never been so great. Young men are the owners of the best there is and leaders in all the great movements of the day. The heads of many of our trust companies, stock and law firms, and even our universities, are comparatively young men. The demand of the pulpit is for young clergymen. A minister called upon me recently to sell me an encyclopedia. He told me he was a ‘supply’ pastor. That is, he filled temporary jobs until the permanent pastor was selected. He is a man of good appearance, strong physical build, kindly disposition, and rather well educated. I asked him how it came that he was in the business of selling books instead of giving all his time to his profession. He said: ‘I am only fifty years of age, but I am too old. They want younger men now; besides, I have seven children.’ I asked if the latter fact were an obstacle in securing a good position, and he said it was. In country churches they pay very small salaries and the question of family, therefore, necessarily plays an important part in engaging a minister. I concluded that there were one or two great faults in this man: Either he has lived too much for others and neglected himself unreasonably, or else he has never aspired to anything higher than a country parish. It is an honest thing to sell books for a living, but a lamentable thing to find a clergyman who has spent years in hard study and preparation for the ministry devoting his time at the last to common canvassing. But the cry is for youth and ability and enthusiasm, and the survival of the fittest still holds good. Nature's law in this respect seems stern to some, but it is here and we must fit ourselves to it if we would be among the survivors. Therefore, seize the opportunities that lie nearest to you. Make something of yourself. Work today while the blood is in your cheek and the step is steady. Get wisdom, get wisdom, get wisdom. Don't be a failure. Work to love and love to work. Read the book of Proverbs often. Bind it to your heart. Be a man. Be honest. Be frank. Be kind. Never give up. Plan your work, then work your plan. Live your full self today. Never mind tomorrow. JUST LIVE!” —Grenville Kleiser in *Young Men's Home Journal*.

—All things work together for good to those who love good.

—To those who love their own way, good or bad, all things work together for good or bad.

—“I run a stitching machine in a hat manufactory. I will use all the power I can get from the use of treadles, and will run off 400 yards per hour, but when I feel as though it was not satisfactory to me, I say, ‘This is not enough, you must do more,’ I keep holding the thought and will run off 500 per hour. To be sure this extra hundred means only ten cents, but in one day it counts for me. Now here is the idea: Does my thought get the extra hundred out of my machine when nothing is changed but the nature of my thought? If my thought will accomplish this why can I not handle the thought better for my personal benefit?” E. C.

You certainly can get more work out of anything by keeping yourself in the right frame of mind. Suppose you tried to run your stitching machine under water. What success would you have? The water would greatly retard the action, would it not? You are not running your machine under water, of course, but you are running it in your *aura*, or atmosphere. When your mind is “upset,” or even just “careless,” your atmosphere is full of little gusts and swirls and storms which interfere with the smooth running of your machine as well as with the smooth action of your own fingers. When your mind is *poised*, steady, and cheerfully concentrated upon your work your aura is like a still June morning, with no storms or gusts to make uneven the action of your hands or machine. Is it then so strange that your machine responds to your mind? There is only *mind-substance* in all the universe, out of which all things are formed. Your machine is formed by mind out of mind-stuff. And it is run by mind. But “must”-thought will not get the best results out of either yourself or your machine. It takes JOY-thought to do that. See how much love and sweetness and quiet joy you can generate in yourself, toward your work and all creation, and you will get still better results from your machine. The same rule applies to all other things in your life. There is nothing you cannot do with persistent joy-thought and interested, intelligent effort.

—Please, please, PLEASE, don't send us stamps instead of money, unless it is *absolutely* necessary.

—Unless you send old address in full, as well as new when you are moving, your address may not get changed on our subscription list. If you pay attention to “P's and Q's” you will save yourself trouble and the loss of papers, and you will gain the blessing of the good-looking young ladies who take care of the subscription lists.

—Recently I sent \$10 for a life membership in the Roycroft “Academy of Immortals” and received as a portion of the perquisites four bound volumes of *Philistine* and two beautiful Roycroft books which would make your mouth water and your solar plexus shine just to look at. And I am to have *Philistine* and *Little Journeys* for ninety-nine years but no longer, daily vibrations from Fra Elbertus or Ali Baba, and an annual Fourth-of-July dinner at East Aurora, N. Y., into the bargain. All for \$10. This beats me! —and I thought I was the champion bestower of blessings at small cost! But never mind—at the rate new subscribers are coming in for *Nautilus* we shall soon catch up with the Roycrofters and then you'll see!

—One man says in the P. S. to his letter to me that “he'll bet the best looking of our young ladies sits in my room instead of William's.” I can tell him that William won't allow any but good looking girls in *either* room, and he is a connoisseur and his word goes. And I don't mind either. (I mean I *do* mind!)

—When our Catherine Cronin was on the car this morning, coming up from her home in Springfield, the spirit suddenly moved her to write a poem. So she borrowed a pencil from the man behind her and begged some pieces of paper from the young lady ahead, and “The Tortoise and the Hare” wriggled themselves into visibility. They make their first public appearance at the head of this *Nautilus*.

—Advertisers in *Nautilus* will please note that advertising terms are now FIVE DOLLARS per inch, cash with order, and absolutely no discounts for anything. This rate is not based upon circulation. *Nautilus* ad. space is limited and whenever its columns get too full I put up the price to curtail the ads. The fewer the ads. the better returns they bring in proportion to the circulation. This and the fact that *Nautilus* is the most carefully read paper on earth, make it the best of ad. mediums even at a much higher rate than other papers or magazines can get for space. See what Sydney Flower says of it: “We spent about six thousand dollars in magazine advertising in December to create a little interest in the *New Thought* magazine. Out of about sixty magazines carrying the same advertisement, in the same month, *The Nautilus*, Holyoke, Mass., yielded the best results. *Success* of New York came second. *Everybody's Magazine* was third. *McClure's* was last and worst. *The Woman's Home Companion*, Springfield, pulled strong, and is pulling yet. *The Brown Book* only moderate. *The Woman's Magazine* of St. Louis, with a million copies printed, was a frost. *Strand*, *Black Cat* and *Pearson's*—among the ‘also ran.’” *Success* is said to have 300,000 or so circulation. *Nautilus* has 14,000 this month. And nearly every steady advertiser in *Nautilus* has testified to its merits as Sydney Flower does. When I wrote Mr. Sears, of the Sears Investment Company, of the new raise from \$3 to \$5 he replied thus: “Say, if I had known my letter would have that effect on you I do not know as I would have sent it. But never mind—I am not one of those individuals who want to make all the money there is to be made. Am always willing others shall make their share too. So keep up the good work, keep on bringing me business and keep on raising the price of advertising. I am willing to pay for a good medium like *Nautilus*.” That is the right spirit. *Nautilus* beat the record at \$3 per inch and it will do it at \$5. And if this price doesn't cut down the ads. I'll raise it again next month or month after. I must do this to keep ad. columns from running over into the reading columns.

—Do not talk about “outward success being all dust and ashes by the side of inner attainments.” Inner attainments and outer success in-

variably go hand in hand, and the one is just as "spiritual" as the other. There is only spirit everywhere in the universe and the man who despises anything despises spirit.

—In an office like this there are lots of queer hand-writings to be deciphered. And it is not always the least educated writers whose writing is the queerest. Sometimes I pore over a letter for several minutes and the harder I look the less I can make out. Then suddenly I remember to hold the letter off at arm's length and get the general effect, when, lo, it seems plain as day. I seem to catch the *intention* of the writer, which links those apparently meaningless scratches in a harmonious train of thought. And that always reminds me of the working of the same law in other places. When we look too closely at the actions of those about us we utterly fail to understand them. We exaggerate some acts and minimize others, and get a generally distorted notion of the person's actions and self. We get a beam in our own eye through dwelling upon the mote in another's. We hug some *act* of his until we cannot see him as he really is. Perhaps years afterward we see our mistake; the thing which seemed so large and awful to us has shrunk to its normal size, and we smile at its utter unimportance. This is because *time* takes us away from the person's act, and allows us to see that act simply as a small part of a whole; whereas when we were *too close* to it, it simply *hid* the whole and biased our judgment. It is not necessary to wait for *time* to take things away from us. It is quite possible to hold things away from us, that we may gain *now* a correct view and judgment—just as I hold off a conundrum-letter in order to understand the meaning of the queer scratches it is made of. In order to hold off the actions of people for a correct view it is necessary first of all never to take sides. Stand off mentally and await further actions, and your opinions will be vastly modified.

—"Since reading your little book on 'Self-Healing' I have cured my husband of tobacco habit and myself of asthma. And now after wearing glasses for twelve years I am writing without them, and a prouder person you never saw."

—William's *Points* for March is the banner number—full of good things and enlarged four pages into the bargain. Be sure to send in ten cents for a year's subscription if you haven't already.

—Through Henry Rice, the graphologist, whose ad. appears in *Nautilus*, we have been "looking into" a good book on graphology which he sent us. Mr. Rice has read a number of characters from letters we sent him, and so far as I can tell his delineations were accurate,—as well as concisely stated and neatly typewritten. Graphology is quite a science and I mean to "get it down pat" as an aid to understanding and helping those who write to me.

—"If a man is hypnotised by an unworthy woman can he ever get from under her influence? Can she still hold him when he does not care for her?" A. B.

No. NO. Don't believe any such nonsense. No man is "hypnotised" unless he *wants* to be. If he says he is, you can know that he is simply doing the old Adam act; he is trying to excuse himself by laying the blame on the woman. The only "power" one person has over another is the power that other *permits*. He *wants* to be a moth and flutter around the blaze, but he isn't man enough to acknowledge that it is by his *own* fault, not the flame's, that he is there. The same is true of any and all relations in life.

—"May" writes me a long letter about her love affairs. She loves a man who appears just now to be infatuated with a married woman who is paying him assiduous attentions. "May" keeps mum and keeps out of his way, and whenever she thinks of him she tells him mentally that he loves her and will get tired of the attentive married woman. When the married woman comes into her mind "May" tells her mentally that she loves her husband and children and does *not* care for the other man. All this is on the right track to the goal "May" desires to reach. There is only one obstacle I can see,—"May" is too self-re-

pressed. She will be apt to overdo the keeping out of his way, and when she does see him she is apt to be stiff and repellant. She will want him to do *all* the courting and more too. So when he does happen to leave the warmth of that other cordial presence he will feel chilled and repelled by "May's" iciness. "May" needs to take a few lessons from the married woman. She needs to take off the whalebones and steels of her self-reserve and be *natural*. When her sweetheart *does* come she should be glad and happy,—and let him see that she is. If she can be her *natural* self in addition to the other things she is doing her lover will soon get tired of an infatuation and love her more *consciously* than ever. That is, provided he is *really* her mate. If not "May" should bless the day the other woman "came between" them. There is just *one* thing that will keep OUR OWN from us, and that one thing is a *secretive, unnatural demeanor*. Honestly express yourself as you *are*, and *know* that what is *really* desirable is *bound* to come to you, and all creation can't conjure up charmers enough to keep it away.

—"My prayers are for a home for my poor helpless children from whom I am separated. Things are growing worse, as they are ill, and I know that would not be the case if I were with them. How can I overcome my present condition?" D. A.

How do you *know* "things are growing worse?" How do you know your children would not be sick if they were with you? Are children always well when they are with their mothers? Do you know more about what your children need than the Law of Love which is running this universe? Has it not yet occurred to you that you may know a lot that "aint so," as Bill Nye says? *All things are working together for the best good of your children and you.* Whenever it will be better for you and your children to be together the Law of Attraction will bring you together again. *Your present attitude of mind is unfitting you to do the best by your children, or yourself either. You are too full of "knowing" that things are all wrong and growing worse.* You are so absolutely dead sure that things are "growing worse" that you keep them "growing worse." *You are attracting what you don't want. You are doing it.* Right about face. The Law which is ruling this universe knows its business. *Let go* your children and let the Law work. Put your mind into your work. Quit grumbling and put joy and interest and LOVE into your work, and in due time you will find the home materializing. To drudge with your hands whilst your mind is racing after your children, or finding fault with "your lot," is to waste your energies. *Put your mind cheerfully into your work and thus increase your earning capacity and your power of attraction.* This is the key to all success.

—Dr. Paul Edwards' new book "Costless Cures," is full of splendid suggestions for healing self and others. A thorough *practice* of what he preaches would quickly put the doctors all out of business. Price of book, fifty cents. Dr. Edwards' address is 4713 Prairie avenue, Chicago.

—*Fate* is a trim new edition of *Raphael's Monthly Forecasts*, \$1 per year. "Raphael" is Albert H. Postel, A. D., Lansdowne, Pa. All who are interested in astrology will enjoy this little magazine.

NEW SUBSCRIBERS!

"JUST HOW TO CONCENTRATE"

Is practical, illuminating. Tells how to restore memory and other faculties and return to youth, happiness and success. A copy will be given free with each NEW yearly subscription to THE NAUTILUS.

To every old NAUTILUS subscriber who sends me one new yearly subscription and mentions this offer, I will send a free copy of the book, *besides* the copy sent to the new subscriber.

Or send THREE NEW YEARLY subscriptions and I will send each one a copy of the new book, and to you I will send a copy *each* of "Just How to Concentrate" and "The Constitution of Man," or one year's subscription to THE NAUTILUS.

DO NOT ask to substitute other books for the ones mentioned.

INDIVIDUALISMS.

BY WILLIAM E. TOWNE.

THE ADOPTION OF A REASONABLE DIET. I fully believe that the great majority of thinking people will, in the near future, discard meat as an article of diet.

This will not come about through the action of "reformers" so much as by a steady growing dissatisfaction with the old ways of living.

As soon as anyone begins to study the question of diet he will find an overwhelming mass of evidence against the use of meat to any great extent as an article of food. The next step is to find suitable articles to take its place, and this is not so easy. It can be accomplished, however, by anyone who will pay a little attention to the subject of food values.

Some of the new thought people say that it is absurd to consider the question of diet, and that all that is necessary in case your stomach kicks up a row is to think rightly. This may be true to a certain extent, but it seems to me the height of absurdity to go on perpetuating the wrong hygienic habits which gave rise to the difficulty and then exert your mental powers to restore harmony. Why not correct your habits and thus remove the cause permanently?

Neither mental treatment nor any other kind can prevent suffering to one who habitually makes a glutton of himself. One might as well say that it is foolish to put a broken limb in splints as to say that it is not wise for a glutton to cease his "stuffing."

The same principle holds true in all experiments along the line of a wiser diet. These experiments are the result of an attempt to co-operate *with* nature, and assist her in her efforts to perpetuate health and harmony.

All animal tissue contains more or less waste material, which when it is taken into the human system as food acts as a poison. A healthy person may eliminate this waste matter successfully during the length of his life, just as a healthy person may succeed in drinking a considerable quantity of whiskey daily for many years. Yet in either case a little thought and study and finally change of habit might have added greatly to the health and happiness of the individual.

Mind training can accomplish much, but it must be in harmony *with* the laws of nature to reach the highest degree of success.

Of course I claim that meat eating is *not* in accord with nature's laws. I claim that it is just as plain a violation of those laws as whiskey drinking.

I would not have anyone give up either meat eating or whiskey drinking so long as they feel satisfied to continue those habits. I believe that all life is a school, and that every phase of life is essential to someone at a certain period of growth.

But I have passed through the meat eating stage, and I am writing for those who are *ready* to study and experiment along the line of an improved diet. I want, if possible, to confirm and strengthen their own ideas of what is right in the matter.

If the world's most successful athletes find that a high degree of physical health is best attained by eating little or no meat, and such a tremendous mental and physical worker as Thomas Edison does not find meat a necessary article of diet, then I do not think we need fear to experiment a little in the same direction.

Where pure blood, a clear head and great strength are desired, meat will be found a hindrance if not positively injurious.

One who has been accustomed to meat eating all his life has no conception of the improvement in health and happiness which follow in most cases the adoption of a fruit, nut, vegetable and cereal diet, supplemented by eggs, milk, butter and the legumes.

Drink plenty of water, preferably about two hours after each meal. A reasonable amount of water or other liquid taken at meal times agrees with some people, especially those of nervous temperament. But plenty of water should be taken at some time during the twenty-four hours to ac-

compleish elimination in a satisfactory manner. Whenever any radical change in diet is made water drinking helps to prevent any unpleasant effects.

Water keeps you clean and sweet without and within if used freely.

Keep the mind poised and free from worry when you are adopting anything new in the diet line, as worry very quickly affects the digestion.

Make up your mind just what you want to do, and then go ahead and do it without indulging in doubts and fears.

In this way you can gradually educate your stomach and other digestive organs to readily assimilate new foods, and the stimulating effects of a meat diet will not be missed.

Since beginning this article my attention has been attracted by a clever patent medicine ad. headed

RULERS OF THE WORLD.

Meat Eating Nations are the Leaders in Every Branch of Human Achievement.

This ad. goes on to make an elaborate argument in favor of meat eating. All nervous people and convalescents are advised to eat an abundance of meat. The ad. winds up by telling of the wondrous merits of Steward's Dyspeptic's pills.

Now if these manufacturers of patent medicine find that it pays to devote three-fourths of their ad. space to advising people to eat meat, is it not reasonable to suppose that they must believe that meat eaters will be sure to need their remedy?

Personally I am convinced from my own experience that meat is the most indigestible of foods for one who has any difficulty with the digestive organs.

The fact that the medicine venders find it to their interest to encourage meat eating is one of the strongest and most significant arguments in favor of vegetarianism or a non-meat diet.

UP-TO-DATE DOCTORS. The most successful physicians of the day are fully alive to the value of air, water, diet, exercise and suggestive therapeutics as means of gaining and keeping health.

Mr. Lew H. Newcomb, of the Sweet Clover theatrical company, gave me a letter recently which was written by a prominent Chicago physician to one of his patients. This is what this 20th century doctor said: "If all people would walk five miles (daily), breathe deeply and not worry, I might have to curtail expenses."

This is sound common sense and thousands of good physicians are equally sensible and liberal in their views. In fact I think the doctors have been getting more blame than they deserve because of their supposed narrowness. There are narrow and bigoted people in all professions.

Many new thoughters say that we should not turn away from Principle in seeking health and give consideration to *methods*.

I realize that we should always seek oneness with Principle *first*; but before truth can become a real and living thing it must take form in *action*, and *methods* are necessary to action.

So long as methods are looked upon only as *instruments* for the manifestation of Principle, only good can result, it seems to me, from giving them study and attention.

I therefore believe that a study of deep breathing, physical culture, diet, etc., is most commendable, and that all of these methods are beneficial and a legitimate means of gaining health.

I believe in working with all the laws of nature, so far as we can comprehend them, and this is what the best physicians are now aiming to accomplish. Far less medicine is given now than formerly. Disease is coming to be recognized more and more as a cleansing, purifying process.

Thomas J. Edison says that the physician of the future will give no medicine, and this prediction is already tending towards fulfillment. Look at the wonderful growth of Osteopathy and other systems of drugless healing.

Medicine is a necessity to a great many people yet, because of their inherited belief in its curative power, but as fast as the world is *ready* to accept nature's methods of cure the Doctors will respond to the need. The medical profession is

honeycombed with those who accept the new ideas of healing.

"I CAN AND I WILL." The use of these affirmations may be productive of a great deal of trouble and inharmony unless one has a clear understanding of truth.

In the first place these statements are often accompanied by an attitude of intense mental resistance, and their use tends to cultivate such an attitude. This is productive of inharmony. "I say unto you that ye *resist not* evil" is extremely good advice. Resistance gives strength to the thing you are opposing.

The use of "I can and I will" as applied to the *personal* self, the mortal self, cuts one off from the Source of all Life. It closes the eyes to the Universal Self. It brings one up against the dead wall of reason, sooner or later. It kills intuition.

The currents of Universal Life can only flow through you when you turn away from the personal self and trust the Light Within, when you follow intuition rather than reason. Reason is good to *use*—it is a good balance wheel—but a poor guide.

When you are in a tight place, and there seems no escape from the thing you fear, instead of saying "I can and will overcome this thing," listen to the leading impulse of the inner self. Even though reason can see no way out of the difficulty, intuition will show you a way if you will listen.

Seek to open communication in this manner with the limitless storehouse of your soul. Trust the Inner Light to guide you aright. Cultivate an attitude of trust toward your higher self. Affirm that it will lead you aright; that no matter what comes to you it will be for the purpose of teaching you a needed lesson, and for your highest good.

When you have learned to habitually hold such a mental attitude, an attitude of openness toward the Universal Life, and of non-resistance to your environment, you will find the path always opening clear before you. Nothing will give you uneasiness. You will grow more and more confident of the wisdom and power of your higher self, through which the Universal Life is made accessible to you, and will have more and more faith in the impulses which come to you from within.

When you say "I can and will," always hold in mind *not* the personal self but the soul. Do not look to reason to show the way to accomplish what you desire, but listen for the inner voice—the voice of the soul—to speak to you in the silence and show you what path to follow. Reason will help you to follow the path when it is once open to you.

When you assert the I, speak from the center of being, and in the silence. To assert the objective self is to shut off the inner light.

You are supreme by virtue of your oneness with the All, but you must not lose sight of that oneness by looking to the personal self for the source of your supply, if you are to gain health and happiness.

WILLIAM E. TOWNE.

BRIEFS.

By WILLIAM E. TOWNE.

*** "Laugh and the world laughs with you. Weep and you weep alone."

*** The world does not care for the carping critic, and the person who is constantly looking on the dark side of things.

*** Try and see the *good* points in your friends and associates as well as in your environment. Extend the glad hand to all, whether you believe as they do or not. If you haven't a good word to say for your neighbor, keep still. If you think some one is advocating a wrong doctrine you can expose the weak points in their position without dealing in personalities. Give everyone your Good Will.

*** Reason will often bring you up against a blank, dead wall of materialism. But the "still, small voice" of Intuition speaks of hope and the Light Within which will enable you to solve all problems and find a path leading away from all difficulties.

*** Blessed, indeed, is the Inward Monitor which dwells at the center of every man and woman. If you would hear its voice go alone in the silence, relax and listen. That is all you need to do. Be patient and quiet for a stated period each day. Be sure to select the same hour daily for this purpose.

*** The older I grow and the more I observe the more fully I am convinced that woman is the Good Angel of man. The fire of Eternal Principle burns ceaselessly in the heart of woman, and she is fitted to become the redeemer of man.

*** Right concentration is the key to all growth. Keeping still is a great aid in concentration. Learn to keep perfectly quiet, mentally and physically. This habit once formed will serve you in good stead in times of unusual excitement, when unusual conditions arise.

*** Perfect concentration does not come as a result of making strenuous efforts with the mental powers. It is the result of self-control. It is a sort of shining from the center of being.

*** If concentration is accompanied by tense muscles and a sense of physical strain, great reaction is apt to follow. True concentration requires that one be relaxed physically and perfectly at ease.

*** Did you ever watch a crowd of people in front of a store on bargain day? They remain quiet until the doors are opened and then they become a seething, pushing, struggling mass, each trying to get inside the doors before his neighbor. Now that is what takes place in the physical body where there is too intense concentration. Watch a full blooded man in a fit of anger and you will catch the idea.

*** Self-control and healthy habits of concentration can be acquired only by attention to the little things of life. Each act is like a single brick in a large wall—it adds to the strength or weakness of the structure as a whole in proportion as it is well or poorly laid.

*** The first step towards self-control and the most important one, is to *keep still* and hold the mind and body in a state of *poise*. Every living man and woman can cultivate ability in this direction.

*** When you have learned to simply keep still you are on the road to opening communication with the soul and its limitless powers. You are ready to receive impressions from the inner self, and to successfully picture mentally what you desire to accomplish.

*** When you have a clear, steady, definite idea of what you want, and have the ability to remain still, you are in a position to attract the things you desire by completing the connections with the soul.

*** In the process of becoming acquainted with your higher self, you will always find it necessary to make this your first and principal object in life. You cannot neglect this growth for more material things. The inner self constantly affirms "Thou shalt have no other Gods before me." You must be in earnest. The trifles cannot succeed in finding the way to the soul. You must also be patient. This unfoldment is a growth. It is a process of Divine Alchemy. It necessitates that your whole being be readjusted.

*** When I say that you cannot safely neglect this growth for other things, I do not mean to insinuate that it is necessary to give up your daily work, or neglect your ordinary duties. I simply mean that you must set aside a certain period of time daily to be devoted to the study of the higher self and to making yourself susceptible to the promptings of the soul, and then let nothing interfere with this study.

*** If you are hypnotized by the senses, are a slave to appetite in any form, or deeply immersed in material things, it will be necessary to let go of them all mentally while you are seeking the way to the soul. All prejudice must be laid aside, all hatred, all envy. Not until you are ready and willing to make every earthly thing secondary in importance to Truth are you in a position to reach the Inner Light. No *real* happiness need be cut

off; nothing that is permanent in its nature need be given up. You simply need to let go of your false conceptions of life, of the fake ideas with which you have been hypnotized from birth.

*** All material things are good to use. But when they occupy the mind to the exclusion of all else, they serve as a thick veil between the consciousness and truth. Seek truth first and material things will assume their proper relation to you.

*** We have been receiving whole bunches of new magazines recently. They range all the way from good to extremely indifferent in character. The most likely ones are *Vim*, published in New York city, and *Sandow's Magazine*, published in Boston. The former already claims a circulation of 55,000 copies monthly—surely a sprightly youngster. Both these publications are devoted to physical culture.

*** Speaking of *Sandow's Magazine* reminds me that Elizabeth has recently taken his course of instruction in physical culture, and thinks it is fine. She is quite an enthusiast on this subject.

*** Among the new magazines the one with the shortest name hails from San Antonio, Tex., and is called *It*. Some one should now start a publication called *I*.

*** Grenville Kleiser has a little hit at the lawyers in the February number of *Young Men's Home Journal* (New York), because of their formality. He says if one of them was to hand you an orange he would accompany the gift with some such remarks as this: "I hereby grant, bargain, remise, release, convey, confirm and forever relinquish all right, title and claim to the accompanying orange, etc., etc."

*** This reminds me of a story in a recent issue of the *Youth's Companion* about a successful young business man who desired to solicit the pleasure of the company of a young lady friend on a certain evening. He wrote her a note from his office, and through force of habit ended it as follows: "Trusting that this proposition will meet with your approval, I remain, yours truly, John Blank & Co."

*** I notice that Mr. Haggard (alias Sydney Flower, I guess) of the *New Thought* magazine, is living on the milk diet as an experiment. He says he is taking eight to nine quarts daily. I would suggest that he invest in a dairy farm or a creamery and add it to his numerous other enterprises.

*** "No one can hope to be perfectly healthy without something to do," says *Medical Talk*. A regular occupation is one of the greatest blessings of life. I remember reading a very suggestive sermon some years ago upon the subject, "Blessed be Drudgery." What is often called drudgery is really the best thing that we could do. Real drudgery, of course, is not to be cultivated—mechanical work that occupies but one set of muscles for a day at a time. But the discipline of regular work is good for body, mind and soul, and should be indulged in by all alike, whether rich or poor.

*** Our attitude towards our work has much to do with making it pleasant or otherwise. By putting our interest into every act and giving our work thought and attention the drudgery part is eliminated.

*** The patent breakfast food preparations are certainly going to the limit as far as names are concerned. Think of such names as "Strengthfude" and "Tryabita." Are they not absurd?

*** *The Cry for Justice*, McFadden's weekly, continues to improve right along. Its name has been changed to *Fair Play*. Each issue contains interesting articles for the worker and all who are interested in progressive thought. Published at 25th street and Broadway, New York city.

*** None of our exchanges are more eagerly welcomed than *Medical Talk*, published at Columbus, O. It is broad and liberal in every sense of the word. Dr. Carr's leading editorial for February is a regular new thought article, which I would like to quote entire, but have room only for the following:

"Do you hate any one? Have you a grudge

against any one? Are you harboring revenge or malice toward any one? No matter what the provocation may have been to cause you to have these feelings against any one, you can never get well as long as you allow them to remain. As long as there is any one in this world whom you wish ill, you will try in vain to find a cure for your physical ailment. Your hatred operates as a perpetual waste of vitality. It weakens the sources of vital energy and deranges the nutritive processes."

*** One of our very latest exchanges is *The Co-Operator*, published weekly at Lewiston, Me., and devoted to the co-operative idea.

*** "Two tablespoonfuls of pure olive oil contain more nourishment than a pound of meat or a cup of butter," says John F. Morgan in his article on olive oil and olives which is now being printed in many of the progressive magazines.

*** Olives and olive oil are a most valuable addition to the fare of the vegetarian. We have just recently begun to eat the California ripe olives, and are delighted with them. They are much softer and contain more oil than the green imported article. Our local grocer had a box of the California olives on sale and everyone who tried them was convinced that they were spoiled because they were so soft. We have contracted for the entire lot.

*** In *Health* I find this item which may serve to bolster up the faith of some one who is trying to live without eating meat:

"Adam worried along on a vegetarian dietary for something like 930 years and one of his grandsons died at the age of 969, so that we are not entirely without Biblical evidence to show the wisdom of God in respect to our food and the way we should obtain it."

*** We believe in fresh air. Our windows are never closed altogether, even in the coldest weather. Lots of oxygen is good for the health and temper. Try it. W. E. T.

THE GLAD HAND.

—Dr. George W. Carey, author of "Biochemistry," has begun publication of a monthly *Journal of Biochemistry*, which I hope will wax fat and prosperous and live long. Dr. Carey's discoveries are most interesting and will bear close study. His new journal is \$1 per year and his address 402 East N. Y. street, Indianapolis.

—"A California Girl," is an attractive new story by a California man by the name of Edward Eldridge. It is got up in handsome and appropriate dress by The Abbey Press, 114 Fifth avenue, New York, and sells for \$1.50. It is the story of a "new thought" man who works wonders among the California ranchers. For sale at Metaphysical Library, 355 South Broadway, Los Angeles, Cal.

—"Who and What and Where is God," is a pretty white and gold volume of verse by L. Estelle Day King, New London, O.

—One of the sweetest and clearest writers I know of is Alma Gillen of *Expression*, 211 Edgeware Road, London, W., England. Her little booklet on "The Law of Expression, or The Order of Creation," sells for sixpence—about twelve cents—and is worthy many times that to the student of life.

—"Rose Kelly, a Reform Story," is a "story of an ideal home and country life," by Mary J. Gregorson, Santa Barbara, Cal. Price, paper covered, fifty cents.

—That indefatigable little editor of *Wings of Truth*, O Hashnu Hara, has another new book out. This one is on "Practical Hypnotism," and sells for twenty-five cents. It is practical as well as sensible and charmingly written, like all her writings. O Hashnu Hara is a real "live wire," warranted to bring to life the hibernating ideas in any cranium.

—William is telling the girls a yarn that you will enjoy. It is all about a small boy who was sent away from home for the first time, to attend school. His folks expected a heart broken, homesick wail in his first letter, and this is what they read: "Dear Mother and Father and Susie, I've been here twenty-four hours now. It's great. My most intimate friend is a boy by the name of Sloppy Smith. He has had his leg broken in three places. That is all. Goodby. Johnny."

—Professor William Windsor, L.L.B., Ph.D., is a man with ideas, whom I heard lecture away out in Portland, Ore., half a dozen years ago—or less. Now he is settled in Boston, 21 Vulcan building, and has issued No. 1 of *The Natural Life*, a "monthly magazine devoted to teaching Vitosophy, Delineation of Character, Righteousness, Health Culture." Price, \$1 a year. Success attend it.

—*New Thoughts*, by Albert Chavannes, 308 Fifth avenue, Knoxville, Tenn., is the first of "a series of pamphlets" devoted to a careful study of mental science. Price, ten cents each. Albert Chavannes is always logical and lucid, and in this he gives the personal touch besides. Good.

—*The Reasoner*, J. K. Tuley, editor, San Luis Obispo, Cal., is out in new and improved dress, as a dollar-a-year monthly, twelve good pages trimmed and pasted. Success grow for it. It's deserving.

—One of the prettiest and wittiest of new magazines is the little *Soundview*, "Devoted to the Obstetrics of Thought and the Philosophy of Existence." It is published away out on the Pacific coast, at Olalla, Wash., by L. E. Rader and Frank T. Reid, who call themselves "Evergreens." The price is \$1 a year, and just the ad. of the "Em-Bossed Evergreen" alone, in January number, is worth that much. Here is what they say about *Nautilus*: "The 'Em-Bossed Evergreen' is deeply immersed in the latest edict of Queen Elizabeth and King William, known as the December *Nautilus*, published at Holyoke, Mass. Well, it is a ukase that all sensible people would be glad to heed. My, but it is just boiling over with helpful stuff. I wish all mankind could have a taste of it. How the *Nautilus* has grown, and Elizabeth has added somewhat to her mental stature also. I have the first number of *Nautilus* before me, and while it is bright and scintillating it is as a tallow candle compared to the bright arc light it now is. If any Evergreen has not seen this bright star in the New Thought firmament he (or she) should send fifty cents for a year's subscription, or at least for a sample copy."

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